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LUTHERAN MEN

February
1954

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 35
No. 2

Subscription
$1.50 a year

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LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.
SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION
ARTHUR H. GETZ, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.
EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.
SEND HERE ALL SUBSCRIPTONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDIN
THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers
Earle W. Bader, Market and New Streets, Bethlehem, Pa.
Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.
Dr. Charles F. Brobst, 4 N. Main St., Telford, Pa.
Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, E. Baltimore St., Taneytown, Md.
FIRST VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.
SECOND VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
THIRD VICE PRESIDENT — David Blomstrom, P. O. Box 474, Smyrna, Ga.
SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N. C.
TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.
EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.
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Term expiring 1954
Ernest Clarke, R. R. 6, St. George Rd., Brantford, Ont., Canada
Rev. Phares G. Beer, D.D., 708 St. John St., Allentown, Pa.
Fred J. Niemeyer, 319 Kinnaird Ave., Fort Wayne, Ind.

Term expiring 1956
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Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S. C.

Term expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.
O. E. Schellberg, 6013 Florence Blvd., Omaha 11, Nebr.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States — Subscription . . . $1.50 a year

eyond
vangelism

H. GERBERDING

Home Missions is the urch Gathering the Called

Morning Worship at Redeemer Lutheran Church, Puerto Nuevo, P.R. (showing southeast wing)

EVANGELISM is at the heart of all of e operations of the Church. It is pecially recognized as the most im- rtant aim of all the operations of e Board of American Missions, but e functions of that Board go beyond e witness to the Gospel and the nning of individual souls.

The work of the Holy Spirit is de- ed more clearly in Luther's ex- anation of the third article of the postles' Creed than in any other the Church's confessions.

Very briefly that article mentions e operations of the Spirit. Four of em are mentioned twice because eir objectives are both individuals d the Church itself. The fifth one mentioned only once, having as its mediate objective the individuals at have been called by the Gospel d as its ultimate objective the urch itself which it indeed creates. at word is "gather." After the individual is "called" by the Gospel he is "gathered" into the Church and the Church thereafter has part in the other operations, namely, "enlightens, sanctifies and preserves."

In gathering the people that the home missionaries evangelize, the Board, therefore, produces congregations, and the test of its fulfillment of the commission given it by the Church is the number and effectiveness of the congregations it gathers.

The records of the accomplishments of the Board in 1953 afford a fair basis for measuring the quality of its service to the Church at large. It has investigated 194 fields for new work which have been called to its attention. Of these it has approved for occupancy or assignment to synod for further investigation 78 and given mission status to 16 additional fields which already had congregations working in them needing help to serve them better. The Board through its own called missionaries entered 51 of these new fields, and the synods,

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The Rev. R. H. Gerberding, D.D., is execu- e secretary for The Board of American ssions.

counting upon its help, entered 14 additional. In these and other fields entered earlier, the Board guided the organization of 65 new congregations. It still has 36 such fields under development, looking toward organization in 1954.

In addition to this new work, which is the most "missionary" aspect of its task because it reaches more new people (the records show that approximately 45 out of each 100 who make up its new congregations have never been active in church life) the Board is charged with helping the young churches to develop into strong self-supporting units. This it does through grants in aid toward the salaries of the pastors and loans toward the acquirement of properties, including parsonages and church buildings. Through such aid it promotes the work of over 600 mission congregations and supervises to some degree the work of 600 pastors. In those congregaitons there are over 5,000 Sunday-school teachers reaching 115,000 pupils, and the total attendance in the home mission congregations of the ULCA is close to 100,000 people. That is the evangelistic record of the Board of American Missions.

Its church-extension activities contribute directly toward the building up and maintenance of these churches. In 1953 the Board of American Missions provided $349,200 toward the acquirement of 49 church lots, $422,250 for 66 parsonages, $124,250 for 13 house-chapels, $871,400 for 32 new churches, $79,800 for 11 second-units for expanding churches and $21,300 for four refinancing projects made necessary by the growth and increasing needs of young congregations. This, together with $12,000 given as incentive grants to encourage churches to do a good job in their locating and building of churches, totaled $1,925,200 distributed among 100 fields in all parts of the continent.

Although the greater part of this work looks like normal church activity and is not easily recognized as anything special, included in it is the continuing and productive work among D.P.'s and more recent immigrants. Two of the new church buildings aided are in Honolulu.

Not included in the above figures is the special work that the Board does among the American Indians at Rocky Boy, Mont., its educational and medical work among the mountain whites in Konnarock, Va., and its continuing activities in Puerto Rico and the Virgin Islands in cooperation with the new Caribbean Synod.

It is evident from the above that the greater part of the Board's work is the maintenance and development of the newly organized congregations. Several factors have contributed toward the unusual productiveness of new fields in the current years. Chief among them is the tremendous internal movement of populations in the U.S.A. and Canada. The Church must go where the people go. As a result, the Board is establishing new work faster than the older missions are becoming self-supporting. The

Lutheran Church of Our Redeemer
Temporary location: Mission and Robertson Avenues, Arcade - Carmichael District, Sacramento, Calif.

First Service, New Mission, Sacramento (Northeast), Calif.
Rev. George E. Steffens, Mission Developer

reductions in salary aid required by the older congregations are not adequate to provide for the unusually large number of new ones that are developing.

In view of that, the ULCA has increased its appropriation to the Board of American Missions in 1954 by half a million dollars. This will enable the Board to carry on all of the new work that it has undertaken, but unfortunately it does not provide enough for the development of all the new fields that need home mission work. A recent estimate indicates that instead of entering 51 new fields as in 1953, it will be able to send men to only 15 in 1954. Board missionaries have already been called for these.

For that reason it is hoped that even the increased budget of the ULCA will be over-subscribed so that there will be extra money available for new work. The Board has asked for a considerable sum from the allocations administered by the Executive Board out of Part II of 1953's income and in addition to that it is intensifying its program of permitting the congregations that have overpaid their benevolence to sponsor home mission congregations. It is proceeding in faith that through some or all of these means the Church will back up its efforts to gather in the many unchurched in North America.

Christ has promised, "I am with you always." The Church is the Body through which he works. We individuals are, together, the Church.

Prayer Moves Us

Suppose a man were traveling a dirt road by car to see his dying mother, he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God, rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature.

Gaston Foote in "Living in Four Dimensions"—(Fleming H. Revell Company)

The Stewardship of the Word

by ROY L. SMITH

From almost every page of the Bible one gets the impression that the scriptures were writ en under great pressure by men who were desperately anxious to get an idea across to the people in the midst of whom they lived.

Sometimes they warned, and at other times they wrote reassuringly, but always they were trying to convey a message of the u most urgency.

One does not know what they really said, until one knows what they said to their original readers. The only honest way to read the Bible is by reading in it the meaning its first authors were trying to convey to its first readers.

This means, of course, that one must know many things not contained in the scriptures if one is to understand the sacred writing. It is necessary, for instance, to know many things about the Holy Land if we are to understand the book that came out of Palestine. References to rainfall, climate, mountains, customs, and manners are quite unintelligible unless we know what those things were in the Promised Land, and what the words meant to the scripture writers.

The honest Christian — that one who is sincerely determined to know the word that God has committed to men through the Bible — is under a sacred obligation to make the same careful and scientific study of the Holy Bible that he would make of any other ancient book coming down to him from a generation long gone.

That there are many passages of the scripture which require no "interpretation" goes without saying. But in even so simple a text as John 3:16 it is of great assistance to know something about the religious conflicts of the ancient city of Ephesus and the bold claims made in behalf of Jesus by the Christians in the midst of the surrounding paganism.

To "rightly interpret the word of God" is a responsibility of the highest order, and to be ignorant of that word is a sin against one's own soul and destiny. To read God's word and not to make a serious effort to know precisely what the Almighty is trying to say is a serious bit of irreverence, to say nothing of its being gross stupidity. Better to know what God is thinking and saying than to be able to quote any modern authority.

Wrong Again

He was the community's most persistent arguer. No matter what anyone said, he disagreed. At the village store some lounger remarked:

"I've heard that Hal Bloom over at Greentown was one of 19 sons."

"Then ye heerd wrong," snapped the disputer. "Twan't Hal at all. 'Twas a younger brother o' his'n."

Babies and Battles

by NATHANAEL OLSON

IT WAS the year 1809. Men were anxiously waiting for the latest news of the battles, for Napoleon was on the march. All thoughts were turned to Trafalgar and Waterloo. "What will he do next?" was the question in everyone's mind.

While battles were being fought, babies were being born. But people were thinking mainly of the battles and not of the babies. Ears were too busy hearing the cries of war to listen to the whimperings of babies. Eyes saw only the hardened, warlike countenance of Napoleon, not the soft, peaceful faces of infants.

But in one year, between Trafalgar and Waterloo, the "year of battles," there marched into this world an infant regiment which was to influence the world more profoundly than Napoleon's exploits. Today, those "babies" are the "heroes."

In 1809 Gladstone, the famous prime minister, was born in Liverpool; Tennyson, the poet laureate, arrived at Somersby Rectory. In America, the noted poet, physician and wit, Oliver Wendell Holmes, made his first appearance in Massachusetts; Abraham Lincoln, the statesman, opened his eyes in old Kentucky; Edgar Allan Poe entered the world and made a valuable addition to the field of poetry. The advent of Felix Mendelssohn in Hamburg and Frederic Chopin near Warsaw, resulted in great contributions to musical literature.

Dare we not say that the world has been more enriched by the babies born in that year than the battles fought?

Man thinks the world is managed by big battalions abroad, when all the while God is doing it by babies at home. As one writer put it, "When a wrong wants righting, or a truth wants presenting, or a continent wants opening, God sends a baby into the world to do it."

That is why, long, long ago a Baby was born at Bethlehem — none other than Jesus Christ, who "came into the world to save sinners" (I Tim. 1:15). The Baby, Jesus Christ, was God's love gift to humanity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

By the one who came as Christ the Baby, God effected more righteousness on this earth than if he had sent an army for battle.

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Copies of this writing may be secured in tract form from the American Tract Society, 1 W. 46th St., New York 36, N. Y.

Faith Elevates All Ways of Life

by MRS. WILLIAM B. AHLGREN

I am overwhelmed with a sense of inadequacy and humility in trying to tell what my religion means to me.

No doubt scholars and theologians feel limited to declare in human wordage the full meaning of so profound an influence. We feel in our souls the divine contact that religion imparts to us with a meaning that is hard to express.

It is something like trying to describe the awe one feels in beholding some great wonder of nature, or the fresh beauty of a new springtime. It's like putting into words the ethereal loveliness we see in the face of a sleeping child.

We can only sense that we are standing in the presence of God.

Besides bringing an innate feeling of serenity, security and happiness, religion dignifies and elevates every phase and walk of human life. Religion gives us our code for living and dominates the thoughts of our hearts. We feel compassion. We want to rise above human pettiness.

Religion adds nobility and dignity to those of both high and low estate. The religious faith of our President and his dependence on prayer gives us confidence in him. And the faith of an elderly colored man who has done my yard work for years gives me admiration for him. I admire his graciousness and gentleness of manner as the attributes of a real Christian. As he bows his head in silent prayer before his meals, I am moved to humility and deeper gratitude.

Regardless of denominational preferences, religion is the one essential thing in our lives.

It teaches us true values, lifts us above the mundane things of life. It hallows and sweetens every earthly experience.

And above all, it imbues us with an inner peace and the hope of eternal life.

Mrs. Ahlgren, of the Lutheran Church of the Redeemer, Atlanta, Georgia, was one of thirteen women of different faiths invited by **The Atlanta Journal** to express their faith in a series of columns entitled, "What My Religion Means." Mrs. Ahlgren is a member of the Atlanta Council of Church Women, and Key Woman for her church. She is also past president of the Women's Missionary Society and past president of an adult Sunday-school class. We print Mrs. Ahlgren's column in the hope that others, particularly Brotherhood men, will find inspiration to send to **Lutheran Men** a brief account of what their faith means to them, or especially what the Brotherhood means to them.

Know Your Church

Lutherans ought to become better acquainted with their church, was the opinion expressed by the Rev. Dr. J. Frank Fife, president of the Maryland Synod, at the Gettysburg Officers' Conference. In any group of Lutherans, including children, most persons know the name of the head of the Roman Catholic Church, but few know the name of the president of The United Lutheran Church in America. Others are like the woman who wrote in a letter, "I have been a Luthern for 50 years."

Message from Headquarters

by EARLE W. BADER

Boy Scout Sunday — February 7, 1954

Theme — "Forward on Liberty's Team"

The 1954 observance of the Boy Scout movement will emphasize the Christian family in its relationship to the home, church, and the scouting program. The suggested theme, "Forward on Liberty's Team," will provide the stimulation for the Boy Scouts and their entire families to attend worship service on Feb. 7.

All over America our churches on Sunday, February 7, will honor their scouts along with their adult leaders who are giving unselfish service to boyhood. There is no more appropriate occasion than Scout Sunday to invite your uniformed Boy Scouts and scoutmasters to attend worship services to receive divine guidance and stimulation for the tasks that lie ahead.

It is the sincere hope of the ULCA Boy Scout Committee that our pastors, church councilmen and troop committees will join hands in the observance of Scout Sunday on February 7. Most desirable is a recognition of the occasion at the regular worship service, regardless of whether or not your congregation sponsors a Boy Scout troop.

It is vitally important that all free people and especially our youth today develop a sound philosophy of life, have a positive program of activity as free citizens and have a passion for freedom. Since freedom has its source in religious concepts and depends on the practice of religion for its preservation, it is vitally important that these lofty principles upon which our nation was founded should again be laid on the hearts of scouts, scouters and our congregations alike on this important occasion.

The accentuation of the theme, "Forward on Liberty's Team," and the blending of scouting into the program of the church is the goal of the Scout Sunday observance. In these days of confused thinking we need to be reminded that the basic character-building agencies — the home, church and school — are the best means to inculcate the spirit of Christian liberty into the hearts and minds of our Lutheran scouts and their adult leaders.

There are Boy Scouts in every congregation and in every community. It is for them that Scout Sunday is set apart. Let's make it a day that the boys will remember — a day that will point up the fact that their congregation is concerned about them

in a specific way.

Scouting Serves the Church

Space will not permit us to enumerate the many reasons for a Scout Sunday observance. However, these pertinent benefits should be a sufficient reward for your effort in arranging this service: (1) a renewed interest by your congregation in supporting your program of developing Lutheran churchmen and Christian citizens dedicated to the principle of a "free church serving a free people"; (2) your scoutmaster and troop committee will be encouraged to continue their unselfish service to your Lutheran boys; and (3) your scouts will be strengthened in their loyalties to their congregation when they are assured of your interest in their welfare.

Since it is the desire of many pastors to arrange their own programs, we are merely including a general outline of Boy Scout participation which may be adapted for use at one of your worship services on February 7 or any other Sunday during February. Regardless of whether you prefer to emphasize scouting at your chief service or at a vesper service, the important thing is to recognize the value of bringing your uniformed scouts and scouters to church in a group.

Please write to ULCA Boy Scout Headquarters, Market and New Streets, Bethlehem, Pa., for information to organize a scout troop, also free scouting packet, which contains the "Scouting in the Lutheran Church" manual and application blanks to enroll your scouts as candidates for the *Pro Deo et Patria* award.

We will also be glad to send you without charge a suggested sermon outline for use at your Scout Sunday worship service.

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SUGGESTED PROGRAM FOR THE OBSERVANCE OF BOY SCOUT SUNDAY—FEBRUARY 7, 1954

CHURCH CALL ..... Troop Bugler

(This is the signal for Scouts to come forward in good order from reserved seats in front pews — face audience.)

FLAG CEREMONIES ..... Congregation

Pledge of Allegiance — Color guard may present flags.
Boy Scout may lead the pledge.

To the Flag of the United States

"I pledge allegiance to the Flag of The United States of America, and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

To the Christian Flag

"I pledge allegiance to the Christian Flag and to the Saviour for whose Kingdom it stands, one Brotherhood uniting all mankind in service and love."

PRAYER ..... Boy Scout

"Heavenly Father, through Jesus Christ our Lord, make us worthy of all our blessings, of our parents, our homes, our schools, our Church, and our Country. Lead and guide us in our recreation and our work, that it all may redound to Thy Glory. Amen."

SCOUT PROMISE AND LAW.....Boy Scout
TALK: **"The Pro Deo et Patria Award"**.....Scouter

VOCAL OR INSTRUMENTAL SELECTION.....Boy Scout

SERMON .....The Pastor

SONG: **"Onward Boy Scouts, Onward"** .....Boy Scouts
(To the tune of "Onward Christian Soldiers")

Onward, Boy Scouts, onward
Brothers for the right;
Live our Scout Laws, gladly,
Onward in their light.
Let the Oath of Loyalty
Mark our trail each day;
So this legend guide our journey
"Be Prepared," always!

Live the life of Honor
Word that Truth designed;
Loyal be and helpful,
Friendly, courteous, kind;
Practice now obedience,
With a cheerful part,
Thrifty, brave and clean completely,
Reverent in heart.

(Chorus)
Onward, Boy Scouts, onward
Brothers for the right;
Live the Scout Laws gladly,
Onward in their light!

RECESSIONAL .....The Organist

The Scout Promise

"On my honor I will do my best;
To do my duty to God and my country, and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally awake and morally straight."

The Scout Law

A Scout is Trustworthy	A Scout is Courteous	A Scout is Thrifty
A Scout is Loyal	A Scout is Kind	A Scout is Brave
A Scout is Helpful	A Scout is Obedient	A Scout is Clean
A Scout is Friendly	A Scout is Cheerful	A Scout is Reverent

N.B. Please note that Cub Scouts, Boy Scouts or Explorers may be used in this program.

Brotherhood in Action

by CHARLES F. BROBST

Selecting Workers for a Church Attendance Crusade

The King's Men Church Attendance Crusade is an organized effort to increase the attendance at the Sunday worship service. The general committee's duties (outlined in the December issue) include the appointment of subcommittees. The responsibilities of the publicity committee were listed in last month's article. This month, and for some months to come, the work of the visitation committee will be considered.

The chairman of the visitation committee will set a date, time and place for the committee to meet. He notifies the members of his committee. The pastor and general chairman are also invited.

A secretary should be appointed at the beginning of the first meeting. He keeps records, sends future notices of meetings, records reports, prepares cards and checks the activities of the King's Men.

The chairman explains the responsibilities of the committee as indicated in the King's Men booklet, page 8, which the general chairman presumably has already secured from the Brotherhood of the United Lutheran Church, Bethlehem, Pa.

The committee lists as many qualified men as possible from the Brotherhood and congregation's membership roll. These men are called King's Men. They are to serve Christ, the King, by visiting others to enlist their interest in attending the church services and to secure their promise to attend regularly for a stated period of time, previously determined by the general committee.

These men must be visited by the members of the committee. Each committee man is given his portion of names. He is given as many Lay Worker's Agreement cards as he has men to visit. Two committee men could go together as a team. This has certain advantages but necessitates making more calls. The prospective King's Men need to be visited and invited to participate in a visitation program. If the need and value of a better church attendance is laid upon their hearts and consciences, they will agree to become King's Men by signing the Lay Worker's Agreement card.

When a man signs his name to an agreement card he leaves no doubt of his willingness to serve as a King's Man. The committee can count on him. Without a signature he may give an evasive or half-hearted reply, making it easy to excuse himself when his services are needed. He may say to himself, "I didn't really promise, so I won't report." Affixing his name leaves no doubt in his mind and helps him to perform his duty.

The King's Men, or Lay Workers, by signing the agreement card promise to bear witness for their Lord. They are expected to attend a King's Men instruction meeting, visit with a teammate all persons assigned to them and endeavor to secure a signed church attendance covenant card from each person visited.

Training the King's Men to visit church members and prospects will be discussed next month.

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Home to Roost

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doostep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.

Gaston Foote in "Living in Four Dimensions"—(Fleming H. Revell Company)

Education for Living

by EARL S. RUDISILL

The Quest for Certainty

MAN HAS always been searching for certainty. In some areas he has been rewarded with the answer, while in others the quest goes unrewarded. We know that water looks shallower than it is because the light rays are refracted at the surface, and we are sure that our reflexes are controlled by the spinal cord because the nerve connections short-circuit the impulses for a quick response. But we do not know exactly how we are able to hear all the many pitches of tone, or why there is evil and suffering in the world.

Science has developed experimental techniques whereby numerous facts and events have been established or explained beyond the shadow of a doubt. But there is a limit to the present powers of science. Beyond that limit we can only theorize and make estimates. That, in a large sense, is the realm of philosophy. A scientist becomes a philosopher when he tries to find explanations and make forecasts which extend beyond the sphere of experimental proof.

The physical sciences include chemistry, physics, astronomy, and their various branches. The biological sciences embrace zoology, botany, psychology, genetics, and their subdivisions. The accomplishments of the circle of the sciences have time and again astounded the world, and they are probably still in their early stages. With what patience, devotion, and persistence have those men and women worked, day and night, through the years! With what courage have they, after failures, and despite obstacles, toiled on to ultimate victory!

The task, however, remains incomplete — and so it will probably ever be. Science has never been able to prove the existence of God, a future life, or the ultimate victory of right. These beliefs, inherent in the Christian religion, belong to the realm of faith. Where the authority of science ends faith takes over, and it leads us on.

Science cannot deal with things spiritual, but most scientists are religious. The readily observable phases of religious life have been studied and some of the results have proved valuable to religion and religious education. But the basic, underlying factors of religion lie beyond the reach of experimental method — as far as we can at present see. This very fact is a challenge to faith. After we have ferreted out all possible verifiable facts and have achieved the best possible understanding of them, we may move farther and rise higher by

means of a Christian faith. There are no limits to such achievements.

But religious faith cannot wander off in any direction — it needs guidance. The Scriptures provide that guidance. They lead us over the mountains of uncertainty which stand in the way of scientific effort. Whether we have studied the sciences or not, whether we have given years to experimental work or not, we can move outward and onward by means of faith. The sciences serve us in one realm, faith does so in another, and each is complementary to the other. Let us not get entangled in any argument of theology against science, or the opposite. Theology is not a science, and it makes no such claims. The two are different, though at numerous points they come very close together. We need to appreciate both, and use them for the betterment of human life and civilization.

NEWS

Luther Vestergard, Hollywood, Cal., on left, greets President William Suhr of the Midwest Synod Brotherhood at the annual convention, Leigh, Nebr.

St. Paul's, Leigh, Nebr., was the host to the 14th annual convention of the Midwest Synod Brotherhood last fall.

High point of the convention was the fellowship banquet at which Luther Vestergard, known professionally in Hollywood as Paul Power, an actor in many Christian films, challenged the men to greater stewardship. Attendance at the banquet was 345.

Other speakers were: the Rev. Grant Van Boening, Columbus, who conducted the morning devotions; the Rev. Alvin Peterson, who gave an encouraging report on the Lutheran Student Center and the part the Brotherhood has undertaken in furnishing the chapel; Otto C. Weber of the Leigh Brotherhood, who reported on his trip to the Holy Land and other European countries, and the Rev. Theodore Althof of Russell, Kansas, who preached at the vesper service.

The following officers were re-elected for another term: President William Suhr, Hooper; Vice President

ichard Glaser, Norfolk; Secretary erlin Wendt, Wisner; Treasurer Artur Denker, Papillion; Statistical ecretary Julius Lueschen, Leigh, and e Rev. Walter Rowoldt, Pender, astoral advisor.

Ecumenical Institute

Chicago (NLC) — Reservations are ow being received for the Chicago cumenical Institute, which will be eld here prior to the Second Assemly of the World Council of Churches t Evanston, Ill., August 15 to 30.

The Institute, which is open to minsters and qualified church workers nd lay people, will be held on five ampuses simultaneously, August 2-6, nd August 9-13, to "study the Christian faith, with special attention to he issues of Biblical theology and thought which are important for the cumenical movement."

One of the institutes will be sponored by Chicago Lutheran Theological Seminary at Maywood, Ill. It will e held at Elmhurst College, a few miles from Maywood, with Dr. Robert H. Fischer, director of graduate studies at Chicago Lutheran, as dean. Like all the institutes, it will be "ecumenical Christian," attended by any who chooses to enroll under the particular leaders assigned there.

New York Disputes Chicago Claim as Lutheran Center

New York (NLC) — A National Lutheran Council official's assertion that Chicago has more Lutheran congregations than any other American city, was challenged here by the Lutheran Welfare Council of Greater New York.

New York City has "two dozen" more Lutheran churches than the 170 attributed to it by Dr. H. Conrad Hoyer, executive secretary of the NLC Division of American Missions, a Lutheran Welfare Council spokesman said.

"Our Council's latest directory," stated Dr. Ambrose Hering, executive secretary of the New York welfare body, "lists a total of 194 congregations within the city's five boroughs. A 195th church, organized too late for inclusion, makes New York's total identical with Chicago's."

Dr. Hering also questioned the home missions leader's statement that Chicago's "metropolitan area" has more Lutheran churches than "any other metropolitan area in the country."

While he pointed out that a "metropolitan area" may be variously defined, Dr. Hering said a circumscription used by the Lutheran Welfare Council contains a total of 428 congregations. He added that the area covers Nassau and Suffolk counties on Long Island and Westchester County, in addition to New York City's five boroughs; and Hudson, Essex, Union and Bergen counties in New Jersey. Dr. Hoyer had placed 408 churches with 274,865 members within Chicago's "metropolitan area."

Evangelism in Industry

Brother Walter C. Koehler, of Pittsburgh's Westinghouse Electric Corporation, writes that posters displayed on 1300 bulletin boards in the shops and offices of that corporation brought the meaning of Christmas to the attention of 125,000 employees — men

and women of all creeds and many races.

The Lenten and Thanksgiving seasons are also similarly recognized.

"We believe," says Mr. Koehler, "that in this small way we can cooperate with our churches in emphasizing the religious significance of these holidays. Also, the messages may have an additional value in that they reach many who have no church connections or religious interests."

Chapel-Library at Wittenberg

Wittenberg College, Springfield, Ohio, broke ground on Jan. 8 for its $1,350,000 chapel-library to be completed by the fall of 1955. The college has about $1,100,000 in hand for the building, and plans a special effort to raise in memorial gifts the $250,000 still needed.

Main entrance to both chapel and library will be through a free-standing tower rising 150 feet above the campus as "a symbol of faith, hope and Christian fellowship to all in the community." Contemporary in design, the building will be constructed of rose-colored brick, trimmed with limestone. Details, flavor, harmony and use of Christian symbolism for the entire building have been carefully planned to blend into "a rich Christian architectural achievement."

The chapel section will be a memorial to the late Mr. and Mrs. Elgar Weaver, Brookville, who made a bequest which provided about $650,000 for the building. Synods of the United Lutheran Church have provided about $325,000 for the building.

President Fuss Honored

A surprise feature of the 25th annual banquet of the Taneytown, Md., Chamber of Commerce last fall was the presentation of a silver plaque to ULCA Brotherhood President Merwyn C. Fuss, who has served as president of that chamber since its founding.

The plaque reads: "From the Taneytown Chamber of Commerce to Merwyn C. Fuss in recognition of twenty-five years of untiring, faithful and unselfish service to our town and community as President of our organization 1928-1953."

Texas

Austin — The Court of Honor for Boy Scout Troop No. 28 was held in the scout hut at 30th and Whitis Streets on November 12. William H. Davis, active member of the scout committee of the First English Brotherhood, was in charge of the meeting. Awards were presented for every rank in scouting, climaxed with the rank of Eagle presentation to Scoutmaster Ben Spaeth, Jr.

About 75 people were in attendance and heard comments from the following who appeared on the program:

Walter Otto, chairman of the scout committee; C. H. Warner, member of the scout committee; Paul Pfeifer, member of the Eagle Scout Examining Board of the city, and Kermit E. Voelkel, president of the Brotherhood which is sponsoring Troop No. 28.

At present the troop has the largest membership since it was organized

u 1941, it was pointed out. The Brotherhood has definitely undertaken a community project in sponsoring Troop No. 28, since 22 of the 26 members of the troop are not members of First English Church. The parents of the 26 members are giving the troop and the Brotherhood excellent cooperation and the men of the church are privileged and proud to be able to sponsor such a worthy project.

Houston — With Henry L. Hahn Jr. at the helm, the Redeemer Brotherhood of Houston has had a very successful year. The meetings were well attended and much interest was created in the various objectives undertaken. At the recent Texas Synod Brotherhood Rally in Austin, that Brotherhood had the largest out-of-town group attending. It was reported that while in Austin, a prominent Lutheran layman from Houston said to President Hahn, "In the past we used to ask Redeemer if they would be there," but now we ask, "How many in your crowd?"

Austin — Most local Brotherhoods elected their 1954 officers this month, and the following were reported to us:

Redeemer Brotherhood, Houston: E. R. Kinder, president; Jimmy J. Koch, vice president; Edgar F. Kiel, secretary, and Donald Mann, treasurer.

First English Brotherhood, Austin: Walter C. Otto, president; Roland Warner, vice president; Wallace Nelson, secretary, and Jack O'Leary, treasurer.

Austin — The annual Father and Son Banquet, sponsored by the First English Brotherhood, was held in the parish hall, December 4, with about 150 people present. Invited as guests of the Brotherhood were the boys from Trinity Lutheran Homes, Round Rock; the Brotherhood from Philadelphia Lutheran Church, Swiss Alp, and the Cub Scouts and Boy Scouts of Troop No. 28. The speaker for the event was J. O. Musick, general manager of the Texas Safety Association, and the entertainer was 14-year-old Bobby Doyle, student at the Texas State School for the Blind. Bobby has appeared on local radio stations and on television with his songs and ukelele. —Kermit E. Voelkel.

●

Our Front Cover Shows Official Boy Scout Week Poster

The 44th anniversary of the Boy Scouts of America will be observed during Boy Scout Week, Feb. 7 to 13, by more than 3,300,000 boys and adult leaders. Since 1910 more than 21,000,000 boys and leaders have been members.

Boy Scout Week will highlight the "Forward on Liberty's Team" theme which seeks to produce a greater functioning manpower and provide a higher quality program for an ever-increasing boy membership.

In countless communities, scouts, their parents, local institutions and public officials will pay tribute to the leaders of 89,000 Units for the contribution they are making to the boyhood of America.

Devotional Reading for Lent

Diary of a Disciple. By William C. Berkemeyer. Muhlenberg Press. 219 Pages. $1.75.

This little volume is "a contemporary's portrait of Jesus" presented as "devotional reading for forty days." It is a pocket-size diary of a disciple's impressions of Jesus, and what he did and taught, from his baptism to his ascension, including all the significant events in the gospels. This work is excellent and solid reading, without frills; comforting, but also challenging. If you are looking for something different in devotional reading for Lent, and if you are looking for a concise re-telling of the story of Jesus, this is it.

Guide to Prayer

What Prayer Can Do. By the Editors of *Guideposts.* Photographic Commentary by Lucien Aigner. Doubleday. 95 Pages. $2.50.

This book is a practical guide to prayer for persons in all walks of life. It tells how to pray and gives dramatic examples of what prayer can do. Fifteen full-page photographs capture people of all faiths in the act of praying, in the field, in the cathedral, and at the table. The style of writing is simple, sparkling, and inspiring.

Church and State

The Dilemma of Church and State. By G. Elson Ruff. Muhlenberg Press. 103 Pages. $1.50.

Written by the editor of *The Lutheran,* this volume presents the substance of the eighth in the series of lectures given under the Knubel-Miller Foundation. There is a tremendous amount of material packed in a few pages — a summary of the church-state situation from the days of the Egyptian god-kings down to our day. The great value of the book is its sharp analysis of the world situation today and the dangers we face here in America, as far as church and state are concerned. Christians should be aware of the problems presented in this book, which should serve as a valuable guide for further study.

A Study of the Church

The Household of God. By Lesslie Newbigin. Friendship Press. 174 Pages. $2.75.

Against a background of a wealth of biblical references this book discusses the problem central in the present ecumenical debate — the nature of the Church.

Unanimous agreement on "pure doctrine" is not the basis for unity, and was never intended to be, says the author. He strongly emphasizes justification by faith and Luther's idea of "sinner and yet a saint," but differs with Luther's teaching about the "invisible" Church. He applies the idea of "sinner and yet a saint" not only to individuals but also to the Church.

"From its very beginnings the Church faces us with the dark mystery of sin by which she lives and acts in a manner that contradicts her essential nature. She who is essentially one is divided; she who is es-

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sentially holy is unclean; she who is essentially apostolic forgets her missionary task. No doctrine of the Church can be true which does not match this dark mystery of sin in the Church with a doctrine of the divine grace profound enough to deal with it without evasion, and which does not in some measure explain how a body which by sin denies its own nature is yet accepted by God and used as the means of His grace."

The way of the Church, like that of the individual, must be the way of crucifixion and suffering, and the way of love, which "beareth all things, believeth all things, hopeth all things." The central and determining mark of our union in and with our crucified, risen and ascended Lord is union with his death and resurrection.

The author frankly discusses the chief weakness of each of the branches of Christendom, which he divides into the Protestant, the Catholic, and the Pentecostal. He also strongly emphasizes missions.

This book certainly is a "must" for those who wish to study the meaning of the Church and are concerned sincerely about the disunity within Christianity. You may not agree with everything he says, but you certainly should read the book, which is scholarly, provocative and written with conviction and passion.

Snapshots

The Rev. Charles P. Carroll has been named to a four-year term as administrative assistant to Dr. Paul C. Empie, executive director of the National Lutheran Council in Ne York City. Prior to his ordination b the Pennsylvania Ministerium of th ULCA on Dec. 27, 1953, Pastor Ca roll was a minister of the Presby terian Church in the USA and serve the undenominational Pilgrim Churc in New Bedford, Mass., for thre years, 1950-53.

■

An increasing shortage of pasto in Finland's Lutheran Church paralleled by an increasing desi among women to study theology, a cording to that Church's informatio service. It is said that almost a hun dred of the country's Lutheran pa ishes are vacant or served by ten porary pastors while one-third of th students at the two theological facu ties are women, who are studying become religion teachers in publ schools.

●

The Martin Luther film has bee banned from showing in the Provin of Quebec, Canada, it was announce by Henry Endress, executive secr tary of Lutheran Church Production He stressed that the Montreal Boa of Censors refused to license the fil for showing, "in the interests of s cial peace," at a time when motio picture groups, newspapers, and r ligious leaders acclaimed "Mart Luther" as one of the ten best pr ductions in 1953.

■

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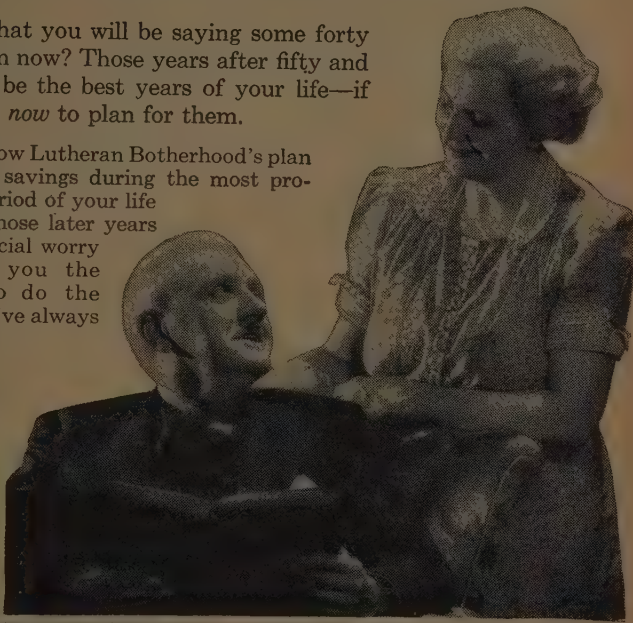

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of heart and mind; it demands of us something of greatness. Educational institutions must help develop the quality of great thinking and great living that will meet the challenge of our day." Thus spoke President Miller Ritchie of Hartwick College, Oneonta, N. Y., in his inaugural address last October, at the time of his inauguration as the fourth president of that institution.

●

Co-education was approved for Muhlenberg College, Allentown, Pa., a liberal arts college with a current enrollment of 676 men, and the Ministerium of Pennsylvania will take steps to raise $1,500,000 to make the change-over and liquidate the indebtedness of the college. The action was taken at a special meeting of the Ministerium on the college campus. Muhlenberg had been the only college of the United Lutheran Church that was not co-educational.

■

The 483,173 pounds of blankets, shoes and clothing — enough to fill eighteen cars — gathered in Wisconsin for the 1953 Lutheran World Relief Thanksgiving Clothing Appeal, emphasized an increasing awareness among Lutherans of that state of their Christian responsibilities and the value of carefully planned promotion of the cause. Contributions to the appeal in Wisconsin almost trebled the results of a similar appeal in 1951 and came close to doubling the ten-car, 248,000-pound total piled up for the 1952 appeal.

●

A blueprint for merger of four of the eight church bodies cooperating in the National Lutheran Council into a new church of more than 1,800,000 members was completed at a three-day session of the Joint Union Committee in Chicago during December. Involved in the negotiations are the Evangelical Lutheran Church, American Lutheran Church, Lutheran Free Church, and the United Evangelical Lutheran Church.

●

Lutheran World Relief predicted a new record for the 1953 clothing drive, as gifts of used clothing "literally rolled" into the agency's six national receiving depots.

■

(continued on page 31)

Other Gods

The people of Israel had forsaken God for Ashtoreth, Chemosh and Milcom. We call that idolatry — and we still practice it.

A famous Chinese gentleman stood in the New York Stock Exchange not so long ago, after having visited our half-empty churches. He was so impressed with the furore and intensity of the Exchange that he cried, "Ah, this is their **real** religion! This is what they care about!" Well, is it?

Wouldn't you say that we are worshipping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ?

Others worship Bacchus; they live to have a good time.

Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . How many more can you supply?

Frank S. Mead in Tarbell's Teachers' Guide 1954—(Fleming H. Revell Company)

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The Congregation's and the Community's Leadership

by MORRIS WEE

Author

The Rev. Morris Wee, Ph.D., is the pastor of First Lutheran Church, Duluth, Minnesota. He received the B.A. degree from St. Olaf College, Northfield, Minnesota; the B.Th. degree from Luther Theological Seminary, St. Paul, Minnesota; and the Ph.D. degree from the University of Wisconsin. Dr. Wee served as pastor of Bethel Lutheran Church, Madison, Wisconsin, 1931-1945; as executive secretary of the Division of Student Service, National Lutheran Council, 1945-1949; as president of Carthage College, 1949-1959. He was a delegate to the Lutheran World Federation Convention in Sweden in 1947, chairman of the Lutheran World Federation's Commission on Students and Youth, 1948-1952; and is a member of the Board of Education of the Evangelical Lutheran Church. Dr. Wee has served and is continuing to serve on many important committees and commissions of the Lutheran Church.

Is THE local congregation a group of people gathered together to perpetuate and develop an institution (such as First Lutheran Church), or is it a fellowship of believers who are unified for an effective witness to the saving power of Jesus Christ? If it is the former—and a great many local congregations act as though it were — the congregation's leadership can afford to be concerned mainly with keeping the local program on an even keel. But if it is the latter—if a congregation exists to promote the interests of the Savior — then the congregation, through its leaders

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles L. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To study the leadership of the congregation to discover whether it truly represents the congregation and community.

2. To consider the influence which a leadership that does not adequately represent the congregation has upon a congregation's relationship to the community.

3. To consider the pastor's proper relationship to the community.

4. To consider whether the local congregation is making its proper contribution to civic leadership.

5. To take steps that will enable the congregation to provide its share of community leadership and contribute to the improvement of the community.

a responsibility beyond itself.

esponsibility to National Church

A congregation's primary external ponsibility is to the synod or nanal church to which it belongs, and the total program of that church. ne leaders of a congregation are relict in their duty if they do not nd the congregation to fulfill its htful obligation to the national dy — foreign missions, home misons, education, charities, etc. The tional church body is the extended m of service of the local congregaon. Through the national body the ngregation is performing its own ork.

The Key Person

It is axiomatic that in time any initution becomes the lengthened adow of its leader or leadership. he pastor is the key person in the fe of a congregation. If he is a ullard, the congregation is likely to e slow-moving. If he is energetic, ne pace of the congregation is likely o be fast-moving. Under normal ircumstances the largest responsibilty for the life of the parish rests with he pastor. Regardless of excuses or explanations, he will be, and should be, held accountable for the general effectiveness of the congregation.

Pastor Develops Leadership

The temptation is very strong for the minister to assume duties that should be delegated to laymen. Some pastors even feel that final decisions for the congregation belong to them. Occasionally they are offended when council or congregational decisions go against them. But the day is past when the pastor can assume that he is the only well-informed member of the church. He should believe that God has worked out his will in the election of church officials and trust that elected leadership, delegating to them as many responsibilities as possible. In this way a lay leadership will be developed. It is better to have a working leadership that makes mistakes than a leadership which makes no mistakes because it is dormant. It is also likely that a group of lay leaders, given genuine responsibility, will be guilty of fewer blunders than the pastor imagines. A prime responsibility of a pastor is to find and develop leadership for his congregation.

Old Guard in Control

Hazardous for the life of the parish as preacher-control may be, it is almost as unfortunate for the leadership to reside in perpetuity in the hands of the old guard — a handful of cronies who perpetuate themselves in office. This tends to put a congregation in a strait-jacket, as far as progress and change are concerned, and it discourages other members who

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Worship

Hymn: "I Love Thy Zion, Lord" — No. 199 C.S.B., or No. 131 P.S.H.
Scripture: Romans 12:1-21
Free Prayer
Special Music
Hymn: "The Son of God Goes Forth to War" — No. 383 C.S.B., or No. 291 P.S.H.
Topic
Hymn: "Onward, Christian Soldiers" — No. 379 C.S.B., or No. 293 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

are ready and willing to be of service to the church. Granted that experience is useful on a church council, it is yet better to have frequent changes in the make-up of the council in order to secure a wider experience of leadership in the congregation. Keeping men too long in office — an experience found too often in the administration of the Sunday school — sometimes perpetuates old patterns which are not adequate for a new generation. Hardening of the arteries is unpleasant for congregations as well as individuals.

Too Busy!

A common blunder which ought to be avoided is to take at face value the excuse of men who say they are too busy to serve. If an association wants to get things done it selects men, not because they have leisure, but because they are the kind of men who keep busy. Usually, the man who is "too busy" is the best man, and he will be willing to serve if convinced that it is the will of the congregation that he do so. It is also a mistaken idea that God's strategy calls for electing as leaders men who have only a casual interest in the church. The congregation that chooses men to be leaders in order to get them interested is barking up the wrong tree.

A Representative Leadership

It is highly desirable to develop a parish leadership which is truly representative of the parish. Certain types of experience are exceptionally valuable for councilmen. It is well to have on the church council successful businessmen, parents of growing children, and professional men, such as a lawyer, an accountant, or a teacher. But given some such talent, the membership of council should represent as far as possible the actual life of the congregation.

Community

A well-selected leadership will properly represent the congregation in the life of the community. It will seek to bring the congregation's witness to Christ into as much of the community's life as it can. The congregation will recognize that there is no area within its community that is outside of its concern or the concern of its Lord. The congregation will at all times, through its leadership, hold Christ high and seek to influence community decisions so that God's will may be accomplished.

The Pastor and the Community

If a congregation's influence is to be felt by non-members in the community, the sharpest edge for that purpose is the pastor. Wherever he goes he personifies the congregation, whether he wishes to do so or not. He cannot speak at an ice-cream social under the auspices of the Lincoln Grade School P. T. A. (and he should speak at it) without making some kind of impression for his congregation.

The impression which the unchurched masses have of a Christian pastor is not always favorable. He is likely to be regarded as an unrealistic sort of fellow who is not as vitally

terested in the community as other en, such as the secretary of the M. C. A. If a pastor is concerned iously about the impact of his con-egation on the community, he will forced to pay the price — in time, ort, and money — to make that im-ct first of all through himself. Once community becomes aware of a stor's willingness to share his life th it, there will be no end of op-rtunity for him to do so.

One hurdle that needs to be sur-ounted if there is to be an effective pact on the community is the pas-r's genuine lack of time. Appearance twithstanding, the minister is ex-edingly busy. Congregations fre-uently are unwilling to have their astor devote time to this extra-ngregational work. Occasionally a ongregation resents the fact that its astor serves the community and els that he "runs around too much." well informed parish will not only e willing to share the pastor with ne community, but will encourage it y paying his membership dues in ivic and social organizations, as local rms do for their representatives.

A right-thinking minister will use very opportunity to get his message o as many people and groups as pos-ible. But he is limited by time, be-ause his primary responsibility is to e a shepherd to his own flock. He s limited by economic concerns, and enerally cannot afford to belong to lubs and associations. He is limited y the willingness of the congrega-ion to release him for this type of witness. Sometimes he is also limited by laziness or lack of ability.

Extent of Pastoral Participation

The organizations in which a pastor will participate, and the degree of that participation, will vary widely, depending upon the community, the congregation, and his own interests. Within the boundaries of time, energy, and means he will probably seek to be identified with those organizations which promote the good life of the area — a service club, the Boy Scouts, the Red Cross, the P. T. A., the Chamber of Commerce, the ministerial association, etc. In some instances he will be able to exert an effective influence in a local golf club, a business men's association, or an atheltic club. He will be the judge of the extent to which he can or should participate in any of these. The members of the congregation can render valuable assistance to the pastor by recommending such community enterprises as they think justify his interest.

Community Leaders and the Congregation

The Lutheran Church in America is a strong church, drawn mainly from the sturdy middle class of society. But therein lies a danger. It may not make its witness heard to the "down-and-outers" or the "up-and-outers." The time has come for Lutheranism to indicate its concern for all segments of society.

In most communities a great many of the influential citizens live outside the life of any Christian congrega-

tion. These "up-and-outers" need the Gospel and the church. The Lutheran Church ought to seek earnestly to win them.

Community leaders will only be attracted to a congregation which has an aggressive program and which seeks among other things to serve the community. Church facilities must be attractive and adequate for a big program. If the local congregation will think big and act big it will be in the focus of the interest of these "up-and-outers." The pastor, leaders, and members of the congregation will impress these people by an obvious enthusiasm for their church and by talking confidently of its place, its importance, and its future plans. It is up to the leaders of the congregation, and especially the pastor, to be where the "up-and-outers" are, and to indicate a concern for and an understanding of their problems. By adding this group to our membership, and by developing a growing willingness on the part of church members to seek public service, the congregation will exert its rightful influence in civic affairs.

Motivation of the Gospel

In the last analysis all that has been said depends on the motivation of the Gospel. When the Word is preached and the sacraments are administered, God works in the lives of men. He sends them out to win others and to influence all of life. The heart of the congregation is not its human leadership but its message and its Christ. As we hear the Word and accept it we become motivated to be missionaries for Jesus Christ to the uttermost parts of the earth, and especially in our own community. In that lies the dynamic for the influence of any congregation.

For Study and Discussion

1. Is our congregation's leadership — church councilmen, church school teachers and officers, auxiliary and other workers — a good cross section of the congregation (farmers, mill workers, business men, professional people, and others who hold membership in the congregation), or does it represent only certain groups in the congregation? What bearing does a "stratified" leadership in the congregation have upon the congregation's relationship to the community?

2. What role should the pastor play in community affairs? With what organizations should he identify himself? How can the congregation help him to extend the congregation's influence upon the community?

3. How many of the community's leaders (mayor, burgess, councilmen, judges, aldermen, etc.) are members of our congregation? How many of them regularly attend church services and receive Communion? What can be done to draw community leaders into active participation in the church's life and work?

4. How far should a congregation go in respect to participation in community life?

Suggestions for Action

1. Make a list of all the social groups represented in the member-

hip of the congregation (farmers, mill workers, business men, professional people, etc.), and determine how many such groups are represented in the active leadership of the congregation. Take appropriate steps to extend the leadership to as many groups as possible.

2. Take effective steps to enable the pastor to extend the congregation's influence more widely in the community. Possibilities would be to relieve the pastor of routine tasks by providing secretarial help; paying for his membership in desirable civic groups; speaking appreciatively of your pastor to people who do not belong to your congregation; etc.

3. Make a list of community leadership positions that might well be filled by certain members of your congregation because of their special abilities and talents, and encourage these people to render community service.

Help for Your Next Meeting

Assignment for the April (Fourth) Meeting

"Variety is the spice of life" — even at Brotherhood meetings. We all grow weary of an endless repetition of procedures, however good those procedures may be. For our next meeting we should plan something that is "different." Our topic will be "The Congregation and Community Problems." Here are suggestions for three types of meetings. Select the type that appeals to you, and appoint a committee that will be responsible for carrying out the plan.

1. Arrange to have a panel of experts discuss some of the problems of your community. Perhaps your first thought will be that there are no vexing problems in your community. But you are wrong. Every community has problems — vexing problems — hundreds of them. Let us think of only three areas of problems: (1) health problems; (2) protection problems and (3) welfare problems.

You say you have no experts in your community who can discuss such problems? Yes you do, whether you live on a farm or in a big city. Here are some of the experts who can help you:

Health Problems: doctors, nurses, the head of a hospital, school nurses, public health nurses, county nurses, etc.

Protection Problems: judges, policemen, policewomen, sheriffs, probation officers, parole agents, etc.

Welfare Problems: social workers in public, private, church, or secular welfare agencies; workers in institutions for children or the aged; pastors; etc.

Appoint a committee to line up the panel of experts, one from each field, and to invite each of them to do three things:

(1) Describe one important community problem with which he is intimately familiar;

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(2) Explain why the problem is serious; and

(3) Suggest ways the church, the Brotherhood, or individual members of the Brotherhood can help.

After members of the panel have made their presentations time should be allowed for discussion, still making use of the panel of experts. Decisions should be reached concerning definite actions to be taken.

2. **Arrange for a committee report.** Members of the committee should go to see as many "local experts" as possible and ask each to: (1) describe a community problem he considers serious; (2) explain why the problem is serious; and (3) suggest ways in which the congregation or members of the Brotherhood may help solve the problem, either individually or collectively. After members of the committee have completed their interviews they should prepare a collective report for presentation at the Brotherhood meeting, recommend a project that is practical and needed, and lead in a discussion that will culminate in action.

3. **A one-problem program.** This is a combination of 1 and 2, above, but limits itself to one problem. For instance, a one-problem program could be "Teen-agers in Trouble." A doctor, a policeman, a welfare worker, and a pastor would all have facts not generally known, and could help in such a meeting. One or more such "experts" could be invited to speak at the meeting and other experts could be interviewed in advance by the committee. The committee would report what it learned during the interviews, conduct the discussion at the end of the presentations, and lead to decisions concerning definite action.

Irrespective of which type of meeting is planned, the committee should be certain that the adopted project will be suitable for the group. It is important to look for **unmet** needs, not to duplicate what some other group is doing, and to start in a small way. If the plans and the procedures are sound the project will grow and bear fruit.

The topic material which has been written by Pastor Belgum on "Our Congregation and Community Problems" will give background information and inspiration to the committee responsible for the program. It should also provide all members of the Brotherhood with information that will enable them to enter into the discussion.

Call for Water

Bill: "Why does the whistle always blow for a fire?"

Joe: "It doesn't blow for a fire. It blows for water. They already have the fire."

(continued from page 22)

Over 4,000 Roman Catholic priests the United States are now receiv- *The Converted Catholic Maga-e*, as a result of a recent appeal to otestant Christians. The priests ll receive, every month for six nths, 36 pages of evangelical Chris-n literature slanted specifically to man Catholics. This is probably e first time such an extensive mail- of evangelical Protestant litera-re has been made to members of e Roman Catholic clergy.

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Protestant work in Latin American untries, especially in Colombia, is coming "somewhat easier," accord- g to Dr. Stewart W. Herman, exec- ive secretary of the NLC's Division Lutheran Cooperation in Latin merica. Said he: "There is good ope that under the new regime in olombia an era of progress and lib- al policy in all matters is being itiated.

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A new type of Lutheran ministry hrough so-called "workmen-pastors," inistering to fellow workers while orking side by side with them in arious professions and trades, has een suggested in Oslo, Norway, by he student magazine of the Free heological Faculty of Oslo. The stu- ents claimed that "workmen-pas-ors," trained in practical skills as vell as in theology, would be better quipped to serve "circles which can ardly be reached by the ordinary arochial clergy."

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